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THE CHRISTIAN IN LIFE AND IN DEATH,

A SERMON,

PREACHED IN DUNKESWELL CHURCH, ON SUNDAY, JANUARY 27, 1850.

BY THE

REV. JOHN BLACKMORE, A. M.

(RECTOR OF ASHFORD, DEVON.)

ON OCCASION OF THE

Death

OF ELIZABETH POSTHUMA,

WIDOW OF THE LATE LIEUT. GENERAL SIMCOE, OF WOLFORD LODGE, DEVON.

REV. H. A. SIMCOE, LAUNCESTON, CORNWALL.

PRICE SIXPENCE.

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PENHEALE-PRESS:
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A SERMON.

REVELATIONS XIV. 13.

"BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM."

I FEEL, and doubtless you feel with me, that the occasion of my standing in this holy place to-day is one of a deeply solemn and affecting character, the death,—the departure rather—of a friend esteemed, revered, beloved—most justly esteemed, most justly revered, most justly beloved by us all. Well indeed may we mourn the loss of such a friend! But it is our privilege through the grace and mercy of God," not to mourn as those without hope:" Oh no! We think of the departed, we look back at the piety of her life, and see the humble Christian living in the Lord;" we look at the peacefulness of her death, and see the peaceful Christian dying

"in the Lord;" and we look at the volume of God's own unerring word, and we hear "a voice from heaven saying, Blessed are the dead which die in the Lord!" Oh brethren, it is at such seasons as this that the heart feels the unspeakable preciousness of such a message from heaven, when the thoughts have been dwelling with some dear departed one in the sufferings of sickness, the solitude of the coffin, the silence of the grave, with what a sweetness and power of consolation does this 'voice of the Spirit' break upon the soul—"Blessed are the dead which die in the Lord; even so saith the Spirit, that they may rest from their labours;" their labours in the Christian warfare, their labours of faith and love; and their works do follow them, evidencing the reality of their faith, and the sincerity of their love. Here is comfort, instruction, encouragement for us all: comfort respecting the dear friend whom we lament, in the assurance that our loss is her eternal gain; that from sojourning with us in the flesh she has passed into a blessedness such as mortal eye hath not seen, nor ear heard, nor heart conceived! instruction and encouragement respecting ourselves, still left for a while pilgrims in this earthly wilderness: instruction as shewing how we may attain the same heavenly blessedness; and encouragement in the certainty that we shall attain it if we seek it rightly in the Lord. And may the power of the Spirit apply

this word of the Spirit effectually to each of us for comfort, instruction, and encouragement! May the Almighty Spirit be to each of us as he was to our blessed friend,—a Spirit of light, and life, and holiness, and peace! Awake, awake, O arm of the Lord, put on, put forth thy strength; if there be souls here spiritually dead in trespasses and sins, by thy life-giving energy raise them from the death of sin to the life of righteousness; and those whom thou hast thus raised vouchsafe to strengthen, establish, sanctify more and more, and grant that we may all know, in our eternal experience, how "blessed are the dead which die in the Lord."

"In the Lord:" how much is implied in these [illegible]rds!—baptism, and the great change [illegible]ving faith, and the mighty blessings s[illegible]d sealed by Christian baptism. We find the expression used in the New Testament Scriptures to denote the Christian's union with Christ as signified and sealed by baptism. Thus Christians are spoken of as "baptized into Christ," the word *into* denoting their entering and being admitted into that state, being used in connexion with baptism; and Christians so baptized are spoken of afterwards as being "in Christ, in the Lord." But the expression implies also the reality, through the invoking power of the Holy Ghost, the reality of that death unto sin and new birth unto righteousness, of which the baptismal rite is the figure, the reality of

that cleansing by the blood and Spirit of Christ, of which the application of water is the sign; the reality of that faith in Christ as the Son of God, the Prophet, Priest, and King of his people, of which baptism is the profession, the real acting out of that living faith in Christ, through which the believer cleaveth to Christ, and followeth Christ, in newness of life according to his word; that faith through which the inner man receiveth nourishment from Christ, bringeth forth the fruits of the Spirit of Christ, even as the branch in the vine receiving living sap from the vine produces the fruits of the vine. Thus was our departed friend "in the Lord," baptized with water and with the holy Spirit, having not only the sign, but also the thing signified; shewing not only the profession, but also the possession and power of true faith, and thus living in the Lord, she died in the Lord, and in the Lord she liveth for evermore.

In thus speaking of the departed, I speak not to her praise, but to the praise of that grace of God by which she was what she was. Praise while living she would have declaimed and deprecated; praise when dead she needeth not: in the sight of God and in the memory of man her works do follow her. And, oh, how utterly less than nothing must be all praise and dispraise from man, when the blessed spirit has heard from the adorable Redeemer, the everlasting Judge, "Well done good and faithful

servant, enter thou into the joy of thy Lord."

But I would direct your attention to a few particulars respecting her, the consideration of which may tend, with God's blessing, to promote an object which lay near her heart while she lived, and which, if the spirits above can take any interest in things below, she would now desire most especially to have promoted, namely, the welfare, the spiritual and eternal welfare of her fellow creatures. And for this purpose I shall speak not of her powers of mind, or soundness of judgment, or decision of character—natural endowments given perhaps in the same measure to few; but rather of those "fruits of the Spirit" to which, through the same divine Spirit, all Christians should aspire, and in seeking, cherishing, and manifesting which we are all called to 'follow her good example.' The subject indeed is large, important, holy and glorious, and I feel myself utterly unequal to it, unable to do any thing like justice to it; but I would desire to look humbly to Him whose strength is made perfect in the weakness of man, and who alone can work in any of us that power of godliness which we are privileged to contemplate in remembring our honoured friend.

You know that the grand leading feature in her character was *religion*—true practical godliness. In the ordering of her affairs, the man-

agement of her household, the employment o her means, the habits of her daily life, might be seen the guiding governing influence of religion, there was evidently an higher principle and a nobler object than merely temporal things could supply, evidently a looking to something beyond the applause of man, the gratification of sense, the possessions of earth—a looking to things spiritual, invisible, eternal—a regard for the will, the favour, approval and glory of God in Christ Jesus, flowing forth in works of piety towards God, and of benevolence and beneficence to men, adorning the doctrine of the Saviour and the Church of which she was a faithful member. I believe that the finest type, the highest exemplificaion, of the Christian character is to be found in the true, sound, consistent member of the Protestant Church of England. And such was our revered friend,—a true Church of England woman; and as such a true Christian in principle and in practice, in faith and in works. Her works, her practice you all know, approve, admire; trace them to their sources, the principles from whence they sprung, and let us remember it is only as we have the same principles that we can have the like character on earth, the like blessedness in heaven. These principles then in her case were those religious principles which are called *Evangelical;* on this point we have her own testimony: I am privileged to hold here a statement written by

herself more than thirty years ago, by which though dead, she yet speaketh for our instruction and profit; and a most valuable testimony it is, not only to the funmdeental importance of those scriptural truths which the world so often despises, but also to the soundness of her own faith, and the unquestionable certainty of her present and eternal blessedness. Hear her words, 'Now while my senses are perfect I will declare that I trust and expect to die in those evangelical principles which form the happiness of my life, and I trust and hope will do of my death.' Observe this remarkable declaration made, as from a special regard to God's glory, while her senses, all her powers of mind and judgment, were perfect: intellectual faculties there were of a high order, the taste of an elegant, cultivated, accomplished mind; ample means for their gratification,—the possession of earthly affluence, the enjoyments of domestic life, the affection of dutiful children, the attachment of numerous friends, the respect and esteem of all the neighbourhood. the consciousness of a life spent in the paths of honour, virtue, integrity and usefulness; yet none of these things are spoken of as especially constituting her happiness, but 'those religious principles which are called Evangelical.' Nor are we left in doubt as to what she meant by 'Evangelical principles:' her own statement is in substance this, 'by Evangelical I mean a humiliating estimate of

our moral condition as radically corrupt, and of ourselves as unable even to think a good thought: a conviction also that the death of Christ is an all-sufficient sacrifice and atonement for our sins, whereby those who believe in him are saved from the curse of God's broken law, and have his righteousness imputed to them; and a conviction that by the power of the holy Spirit we are alone enabled to feel any good desires, or to do those works which are the evidences to ourselves that our calling is sure, and that we have been blessed by divine grace with a lively faith.'

These Evangelical principles, comprehending (be it remembered) a deep heartfelt conviction of those great truths, namely, our utter corrupt and lost state by nature—justification through the atoning sacrifice and perfect righteousness of Christ, and sanctification by the regenerating and renewing power of the Holy Ghost: these are the very principles revealed in holy Scripture, maintained in the Articles and Homilies of our reformed Church, and inwrought into the substance of all our Church services: wherefore? doubtless that by God's blessing they might be inwrought in all our hearts, and become the substantial elements of our character; God grant they may be so more and more! The following language of our dear friend, respecting the individual she was thus addressing, just expresses what I am sure would have been her

desire for us all,—'I earnestly pray that the power of God may (for no other power can) make you so taste of those principles.'

And now observe the effects, the actual manifested influence, of these principles in our departed friend; whose heart and mind were impressed with them, and made (to use her own expressive language) 'to taste of them.' You know her habitual happy cheerfulness of mind, her happy freedom from carking care and disquiting anxieties. Mark then the source and support of that happiness; you remember her own words, that her 'Evangelical principles formed the happiness of her life, and her hope and trust were that they would form the happiness of her death:' nor was that a vain hope; that trust was not disappointed: those divine principles which dissipated the dark clouds, and let in the full cheerful sunshine on her pathway of life, shed a bright and beautiful radiance along "the dark valley of the shadow of death." The Lord, her well known and beloved Shepherd, who for many a year with unfailing care had fed her in the green pasture, and led her forth beside the waters of comfort, was still with her, and gave her to know and feel the truth of those words which she had often uttered with the lips in this place, and which we have heard again this morning,—

'I pass the gloomy vale of death,
From fear and danger free,

For there his aiding rod and staff
Support and comfort me.'

But observe her testimony further on this point, 'Before these principles were, by the blessing of God, impressed on my mind, I thought of death with terror, and was never composed in my mind respecting either temporal or eternal concerns.'

There may possibly be persons here who make light of what are called 'Evangelical principles,' speaking of them perhaps as I have heard them spoken of, with a sort of scornful contempt, as indicating weakness of mind. Consider this remarkable testimony: you know something of the mind which gave it; a mind distinguished by superior acuteness, clearness, strength, solidity, soundness, soberness; yet according to its own deliberate and unquestionable testimony, until these Evangelical principles were, by God's blessing impressed on it, that mind was never composed respecting either temporal or eternal concerns, and never thought of death but with secret feelings of terror. And that was perfectly natural and reasonable; such were reasonably the feelings of the human heart knowing something of its sinfulness, and of the holiness and justice of the Almighty Judge. And if you think at all seriously of your sins, and of the infinite holiness and justice of him who is coming to be your Judge, such would be your feelings. I am speaking perhaps to some

whose feelings are such; disquieted midst the uncertainties of life shrinking with secret dread from the prospect of death. The time was when our blessed friend felt even so: but she found relief, deliverance, from such tormenting fears; and composure, peace, happiness were her portion in life and in death. How? 'From the power of those religious principles which are called Evangelical.' And it is only from the influence of the same principles that you can find the like deliverance, the like rest for your soul.

We read in the thirteenth chapter of the book of Numbers, that among the Israelites in the wilderness of Paran were exhibited a large cluster of rich grapes, and beautiful pomegranates and figs; but they did not grow in that wilderness; and Caleb and Joshua had been in the promised land, and plucked them in the valley of Eshcol, and brought them to stimulate, and cheer, and encourage their brethren in the wilderness with such earnests of the goodness of the land; so the happiness, cheerfulness, and peace which adorned our dear friend's earthly course were not of earthly origin; they sprung not from the natural stock of mental endowments or moral virtue, but from the spiritual root of Evangelical principles: her faith had laid hold on the Saviour, and through him had penetrated the land of promise, and gathered of the heavenly fruits, and shewed them as

beautiful specimens of the richness and blessedness of that inheritance. Wherefore? That we might be stimulated, and cheered, and encouraged to press forward toward the prize of our high calling in Christ, to seek and to cherish a like precious faith with her, that we also might be filled with "joy and peace in believing." Oh seek that faith; seek the living power of those principles of the blessedness of which we have seen such delightful evidence! seek more and more from the teaching of God's work and spirit a humbling conviction of your utterly corrupt, lost, and helpless state through sin, a realizing knowledge of the fulness and freeness of salvation, 'by grace through faith in Christ,' and an experimental acquaintance with the enlightening, renewing, sanctifying power of "the spirit of life in Christ Jesus."

If you are a stranger to these things, if your mind has not been impressed, if your heart has not been made in any measure to taste of these principles, what hope have you? what peace, what happiness, in the prospect of death, judgment, and eternity? I may possibly be speaking to some who know nothing practically of these principles, living just as they might have lived if Christ had never died for them; having, it may be, the form of godliness, but denying the power thereof; while some perhaps are altogether careless, thoughtless, indifferent, worldly; and some perhaps outwardly and openly

ungodly. As a Minister of that Saviour who hath loved you and given himself for your redemption, let me speak a word to you; and may the holy Spirit enable me to speak a word in season! may the Spirit carry the word with power to the heart, to the soul, to the conscience! that there may be an awakening, an alarm, a conviction of danger, a fleeing to the Saviour—a laying hold upon the hope set before us in Christ. You know that you have a soul, an immortal soul, which must either be saved or lost; you know that you must live for ever in the perfection of happiness, or in the perfection of agony; and doubtless you sometimes think of this! When some friend or neighbour dies, while you see the grave open, or hear the bell tolling for the funeral of another, then perhaps the thought arises that *you* also must die, that your turn will come, that the hour is drawing near, how near you cannot tell, when death will lay his hand on you; when your limbs will become cold, motionless, stiff in death; your heart cease to beat, your breath cease to be drawn; your ears be closed, your eyes dimmed and darkened in death; when your body will be wrapped in the shroud, nailed up in the coffin, buried in the grave; and your *soul* will have returned to God the Judge of all! And then some thoughts of the resurrection day, and the final judgment day, the outbursting of the divine glory in the heavens, the appearing

of the Lord Jesus in the clouds, "revealed in flaming fire," and the shouts of the heavenly host, and the trump of the archangel; and above all the mighty voice of the Lord himself penetrating the depths of earth and sea; and the opening of the graves, and the rising of the dead; the rising of your body reunited to the soul, and yourself standing before "the great white throne;" and the books opened, and every secret thing brought to light; and the eye of the Judge fixed on you, and the sentence of the Judge pronounced on you, and your eternal portion declared, assigned, entered on,—*where?* with the saved or the lost? with the blessed or the damned? Oh, when such thoughts arise, when such solemn thoughts are present to your mind, do you not feel that the one thing, the great object, which above all others most deeply concerns you, is to escape the damnation of hell, attain the blessedness of heaven? Shall it be so? Then by the blessing of God must your mind be impressed with, your heart made to taste of, these great Evangelical truths: then as a humbled, guilty penitent must you flee to Christ for refuge, and find forgiveness and acceptance through his atoning blood and perfect righteousness, and "become a new creature" in Him, renewed, sanctified by the spirit of life in Him. So our depa d friend fled to him, sought him, was found of him, and blessed with salvation by him. And he is willing to be found

of you, and to bless you, if only you seek him and come to him with humble, believing, praying, submissive hearts. Hear his own gracious words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, and ye shall find rest for your souls," Matth. xi. 28. And again he says, "Him that cometh unto me I will in no wise cast out," John vi. 37. Oh be persuaded, be encouraged, to come to the Saviour while he thus invites you, while he yet "waits to be gracious!" Oh be wise, consider your latter end, and seek the Lord while he may be found, that your latter end may be like hers, whose death, you know, was full of peace, and whose resurrection will be full of glory.

Let me remind you further, that 'those principles which formed the happiness of her life and of her death,' separated our friend from the vain pursuits, pleasures and amusements of the world. You know that she walked not in such ways: not because she had naturally no taste for such things, not because as a Christian she cut herself off from all pleasure, but because her principles raised her to higher, and greater, and better pleasures, her faith laid hold on nobler and loftier objects, and found delight in them. The toys of childhood delight the child; but the man, as the Apostle expresseth it, "puts away childish things," not because he has no

pleasures, but because he has other and higher pleasures: so the toys of the world may delight the children of the world, but the Christian, realizing in faith the great truths of the gospel, leaves such things, because he finds delight in other and heavenly things; as St. Paul tells us, "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit," Rom. viii. 5. Hear our Christian friend's testimony. Referring to the great truths of the gospel, she says, 'If an individual really believed these things, he could not pass so much of his time in the anxieties and disquietudes,' (and doubtless she would have added the vanities,) 'of earthly things, and spend comparatively so little thought upon the things of eternity.' In faith her thoughts dwelt much on the things of eternity, not with feelings of doubt, disquietude, and dread, but with an assured hope and expectation of a blessed inheritance there through that Saviour whose love she knew, and whom she loved; and that, be it remembered, not from any natural superiority or amiableness of disposition, but from the influence of the divine Spirit. Hear her again, 'Until a right spirit be implanted in us, which worketh by love, that we should love him who died for us, we shall not delight in piety, but perform works of piety from *duty* rather than from *pleasure;* until we feel a love of Christ and communion with God through

him, what delight can we feel in the expectation of meeting our God?' This is an important and precious passage; it opens to us the source and substance of her special pleasure and delight in piety and the works of piety, in communion with God, and in the expectation of meeting her God, and that from a right spirit implanted, not inborn, observe her language, but *implanted*—produced by the power of the Holy Ghost in connexion with the Evangelical truths before referred to. Now consider how blessed must have been her state of mind, and think not that true religion will make you gloomy and melancholy, and cut you off from all enjoyment of pleasure: it would separate you from *vain* pleasures, but only to give you other pleasures better, higher, purer, permanent, substantial, eternal. Oh, seek to have that right spirit implanted, sustained, strengthened, more and more in you, that you may "delight yourself in the Lord," and in the ways of the Lord, and when called to meet God you may rejoice and be glad in him as your God and Father in Christ Jesus. Nor were these the only effects of Evangelical truths in that blessed disciple of whom I am now speaking; her faith was that which worketh by love, and it shewed its reality and power in a readiness to every good work. Her good works need not be spoken of by me in this place, they are known to you all, felt and remembered by you all: you know that wherever among

yourselves or your neighbours might be suffering or sorrow, want or woe, there was a kind friend, (and thanks to the giver of all good, her mantle descends, her spirit rests, on others who bear her honoured name,) a friend whose heart was ever touched with compassion, whose hand was ever open to help and relieve. Nor where her labours of love confined to the neighbourhood: by various means, through private individuals and public societies, her bounty flowed forth to our country, our colonies, and to the heathen world, contributing to lessen the mass of human misery, and to bring Jews and Gentiles to the knowledge, and love, and service of her Saviour.

Time would fail me to speak of the manifold fruits which clustered richly and beautifully on the faith of this devoted follower of Christ: but I would just advert to her great humility. Year after year she grew in grace, in holiness, in the enjoyment of the power and peace of true religion; and that was accompanied and evidenced by growing humility;—a sure accompaniment of a real work of grace in the heart; there was not the "stand by for I am holier than thou," nor "my tower is so strong that I shall never be moved;" but a humbling remembrance of her own continual weakness, arising from an enlightened knowledge of her heart's deceitfulness and proneness to unbelief. As the divine light shewed her more and more of her

God, her Redeemer, and her Sanctifier, it shewed her more and more her own sinfulness in the sight of God, her constant need of the Saviour's cleansing blood, and of the holy Spirit's renewing and upholding power. And so it will be with the Christian, as he advances in holiness he will become more and more sensible of his own unholiness. You may have observed in a room that where a beam of sunlight shines with peculiar brightness, little particles of dust, before invisible, are seen floating in the air; the light does not *cause* them to be there, but *shews* that they are where all seemed pur . So as the light of truth and holiness shines more brightly in the heart, evils will be discerned which were not perceived before; and, viewing and examining himself in that light, the Christian will be kept lowly on his knees at the foot of the cross. So it was with our departed friend: hear her words once more; 'Those who most thoroughly examine their own hearts best know the difficulty and extent of belief—the true working, realizing faith in God's word—how prone man is to do otherwise;' otherwise than act out Christian faith in all its various bearings and applications. How deceitful is our heart in this case! And doubtless the following language expressed her own experience, for the great enemy would not have left such a servant of God untried: 'Satan uses every means to shake our faith in Christ, knowing it to be our only

source of happiness here, and that the stronger our faith is the freer we are from his yoke and influence.' How true is this! the Christian's spiritual life, strength, holiness, happiness, depends on his faith in Christ. And she adds, 'Let our daily prayer be, "Lord I believe, help thou mine unbelief."' There spake her humility and her faith, looking in prayer to the Lord as able to help her unbelief, and to keep her from failing. And observe where was her strength, her help, her defence,—only in the Lord. The corruption, deceitfulness, unbelief of her heart she knew: and who can tell the manifold struggles and conflicts of her protracted Christian warfare? but she knew with the Psalmist unto whom to lift up her eyes for help, and with the Psalmist she found that the Lord himself was her keeper, her helper, her defender: she found that "as the hills stood about Jerusalem, even so standeth the Lord round about his people for evermore." But observe *how* she found this help from the Lord,—In the faithful use of appointed means, seeking the blessing of the Lord in the ordinances of the Lord as they are observed and ministered in our branch of his Church. For with all her growing in grace and godliness, (and well will it be for us if we grow up in our measure towards the fulness of her stature in Christ!) with all her spiritual growth, this eminent Christian never grew above the Church of England—as

many seem in the imaginations of their minds to suppose respecting themselves. A spirit of true piety kept her in a state of true humility, manifesting the feelings expressed by those words of the Psalmist which we have heard this morning, "I was glad when they said unto me, Let us go into the house of the Lord." You know how regularly, constantly, devoutly, she used to come here into the house of the Lord; how when her own strength failed she used the help of others' strength to come into the house of the Lord; the weakness of the body presenting an emblem of the humility of the soul leaning on the arm of the Lord Jesus, and resting on the arm of that "Beloved one coming up from the wilderness" of corrupt nature, and drawing nearer to the heavenly temple. And oh that all partook of and manifested the same spirit of humble dependance on the Lord's help, diligently seeking the Lord's blessing in the ordinances of the Lord's house! But, alas, how many neglect these things! how many, permitted to enjoy full bodily strength, pervert that strength to other purposes, and use it not in coming regularly "to the house of the Lord," while others make a measure of weakness which might be resisted, an excuse for staying away from the house and the ordinances of the Lord! No wonder if in such cases the soul be left unfed, unstrengthened, to sink, and languish, and die.

Beware that it be not so with any of you; seek food, nourishment, strength for your souls where our devout friend sought and found it, in the ordinances of the Lord's house, and that not only from the Sermon, but also from and through the *prayers.* The preaching of the Word she highly valued, and so likewise the Prayers; as a humble disciple not only, with Mary, "sitting at Jesus' feet to hear his word," but also with the leper "kneeling before him," to supplicate his mercy, power, and blessing, both in the holy Sacrament of his Supper, and in the Sunday prayers with the congregation; and thus her lamp was fed and kept brightly burning with oil from the sanctuary. The Prayers of our Church, indeed, she specially loved, not with a blind bigotted attachment, but with an an intelligent enlightened regard, knowing them to be sound, scriptural, spiritual, suited to the soul's wants, and, when regularly used, profitable to the soul's welfare. In the use of them she found food for her soul, and a great stay to her sinking spirit, midst the increasing infirmities of the flesh; and the testimony of one who was with her to the last is, 'That amidst restlessness, and pain, and decay, the Church Prayers would arrest her attention, and be fervently joined in.' Those tried and well-known helps in the day-time of life, still ministering help at eventide, when the night of death came on.

And now she 'joins in prayer' no longer; such helps and stays she needs no more; upheld sustained to the end of her course, comforted with abundant peace, and finally strengthened unto complete and glorious victory, her happy spirit hath escaped from "the burden of the flesh," this prison house of clay, gladly escaped "like a bird from the fowler;" the fetters are broken, and the emancipated spirit has taken its flight up to the realms of bliss and blessedness beyond the reach of our present faculties, whither we can now follow her only in thought, in faith, in thanksgiving and praise! Human imagination cannot fully conceive, human tongue cannot describe the blessedness of "the spirits of the just made perfect:" to attempt doing so would be only to mar its glory and dim its splendour. Even the language of inspiration with all its magnificent grandeur and sublimity fails us here: even the beloved John, who lay in Jesus's bosom, says, "We know not what we shall be:" even the favoured Paul, who was caught up to the third heaven, tells us that the words which he heard in Paradise were "unutterable words;" the very expression of the joys of the blessed spirits surpasseth the powers of human utterance! Yet it is good to think of that blessedness, though we are lost in utter inability to comprehend it: it is good in believing thought to muse upon it; to have the mind raised to the contemplation of it: good to know

and remember that blessedness unspeakable, unalloyed, uninterrupted, unfailing, unending, eternal, only to be increased and perfected at the resurrection day in the union of the glorified body with the glorified soul, blessed with the entire fulness of blessedness in the presence of God for evermore. Such is the blessedness in which our faith can contemplate, and rejoices to contemplate, our esteemed, revered, beloved and blessed friend. All, be it remembered, through Christ the Saviour of sinners;—all from the love, the free and undeserved love of God in Christ Jesus. That love it was which, in its eternal counsels, gave the everlasting Son for this blessed one's redemption; that love sought her in her natural state of alienation, awakened her to a sense of her sinfulness, led her to a knowledge of the Saviour, and enabled her in faith to lay hold on the hope set before her in Christ, to find pardon and peace through his blood and righteousness, and strength and holiness in the spirit of life in him. That love watched over her, guided, defended, sustained, upheld, comforted her in all her weaknesses, wants, difficulties, dangers, trials, tribulations, sufferings and sorrows; it 'led her all her journey through, safe to her journey's end;' and when she reached 'the verge of Jorden,' that love was there, like the ark with the Israelites of old, and its everlasting arms clave asunder the dark waters, and bore her spirit through

triumphant to join the blessed gone before. And who will follow? who will follow? Oh may I, may you, follow her as she followed the Saviour! follow her in faith and patience here to the inheritance of the promises hereafter: may we receive the truth in the love and the power of it as she received it; and live the truth in the humble and faithful practice of the truth as she lived—in the Lord.

Oh come let us follow, in Christ the way, towards the heavenly Canaan! If you have not yet entered on the heavenward path, oh enter *now!* away with your carelessness, your worldliness, your ungodliness, whatever it be that is keeping you from the Saviour, cast it from you; and in humble penitence, and prayer, and faith come to Christ, and set your face heavenward, and follow on to know and serve the Lord. If you have through grace entered on that "narrow" but blessed way, press forward, be stimulated, be cheered, encouraged to press forward with renewed vigour and watchfulness, and earnestness, and hope: the blessed friend who has gone before beckons and calls you on; she points to the love and power that were all-sufficient for her as all-sufficient for you. Oh, brethren, come! the same divine unfailing love invites, awaits, encourages us; the love of the Father bids us come, the love of the Saviour will receive us, the love of the Sanctifier, the Holy Ghost the Comforter, will bless us.

Oh then come! in faith, and prayer, and humble submission flee to his redeeming love, cleave to it, trust to it, follow its heavenward guidance, depend on its unfailing promises; and though difficulties, and dangers, and tribulations, and trials, and enemies from within and without stand in the way, "who shall separate us from the love of Christ?" Oh, if we have any thing of the Apostle's faith, as our departed friend had, we may take up the Apostle's triumphant language and say, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." And to Him with our lips now, and in our lives day by day, in our words and works, our faith and practice, let us humbly ascribe all honour, and praise, and power, and glory, for ever and ever.

Rev. H. A. Simcox, (Penheale-Press Cornwall.

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